24/ relatives, with inedible fruit, seem more probably to be indigenous to America.
177 In any case whenever bananas appeared they are now so ancient here that they
[173] are an integral and truly native feature in Indian life. The Kamarakotos have no idea that they are not native and no legends of a time when they were not known.[109]

24/ Sugar cane is also an old introduction, although probably not so old as
262 bananas. It is hardly an essential food, but is much enjoyed. Watermelons
177 are known by the Indians to have been introduced recently. They also say that squash and beans are recent, although these are native foods and are known to them by purely Carib names. Perhaps they meant only that the particular plants now growing there are from seeds brought in from elsewhere.

24/ Although corn (i.e. maize) is known and eaten, it is not plentiful and is
262 not really a staple. These are casave and not maize Indians.

The other root plants, Dioscorea, Xanthosoma, and Ipomea are abundant and may be ranked next to casave as staples. The true potato, Solanum, is not known, and this region is lower and warmer than any in which it was cultivated in pre-Columbian times.

24/ Although cacao has been supposed to be native to this general part of South America, none was observed and it appears to be unknown to the Kamarakotos. Other noteworthy omissions of plants that are cultivated by allied tribes, for instance in British Guiana, are the several citrus fruits and the avocado ("aguacate"), Persea. The former are introduced plants that have not yet penetrated this far; the latter is a native plant that, for some unknown reason, is rare in this region where it would, nevertheless, almost surely produce well.

[132] Several useful wild plants, like species of Bromelia, Bixa, and Genipa, are sometimes planted but are not commonly cultivated forms.

Animal Foods

23/ In distinction from plant foods, practically all animal foods are wild.
262 A solitary pig was once introduced into Kamarata (I do not know from where)
[177] but it is now dead and no others have been introduced. The only domestic ani-
[235] mals are dogs, which are not eaten, and chickens, which have recently been
[322] introduced and are not common. At Uruyén, when we were there, all the chickens were roosters — a subject for joking comment by the Indians, who have a keen (if somewhat robust) sense of humor. Some birds, especially small parrots or parakeets and moriche birds, are kept as pets but they are not bred in captivity and are not raised to eat so cannot be called domestic or food animals.

224 The favorite animal food is peccary, especially the larger species called
262 po.inga, and it is the principal goal of the hunter. The other peccary, pakira, is also prized as are the two kinds of deer, waikin and kutsari, the lapa, urana, the acure, akuri, and the tapir, maikuri (see Vocabulary for more exact identification of these animals).[7]

[109 see footnote on p. 319, category 116 - Analyst]
[7 see vocabulary on pp. 54-59, category 116 - Analyst]

171 of ticks (which is highly doubtful), but the same thing is done where it is obvious-
372 ly and wholly harmful and there is little doubt that this is merely attempted
311 rationalization of an essentially irrational custom.

272 231. This[1] belongs to the colonial level in the sense that it was invented
273 in colonial times to deal with a colonial introduction of new foodstuff, but to
176 the aboriginal level in the sense that it was a purely Indian invention without
177
409 direct European influence.

177 232. Of course this[2] may be a modern introduction in this tribe, but it
235 belongs generally to the colonial level.

178 233. This instrument[3] and its unchanged survival are emphasized because
534 in many tribes the flageolet, or similar flute-like instrument, was definitely
199 modified under European influence, but the Kamarakotos retain the purely aboriginal form.

114 234. As discussed elsewhere, some students believe that these[4] belong to
343 what I here call the colonial level, but I believe them to be aboriginal.

000 235. I do not speak here of the strictly religious aspects of this work, matters of opinion which it is not my business to discuss. Regardless of their own intentions, the work of missionaries always has widespread results also in the non-religious sphere which may legitimately be studied and evaluated quite aside from belief in any creed. These results are sometimes admirable, but it is an open secret that they are also sometimes deplorable. One may share the opinion that it is better to believe in Christ than in kanaima and still believe that it is better to retain native skills than to be taught to depend on insecure importation.

Similarly in speaking later of how little the Indians have to gain from the process of "civilization," religion is entirely excluded from the discussion and no judgment of its value to the Indians is implied.

236. These and the other suggestions made are not theoretical abstractions. Examples of impoverishment by the contrary policy can be cited not only from Venezuela but also from every country in the Americas.

123 237. Some reluctance was encountered but every person whom I asked
126 finally accepted. In the midst of operations, when all scruples seemed to have been conquered, the tribe suddenly and unanimously refused to be measured any more. On investigation, I finally learned that this was because the English numeral "eight," which I had several times called out to my wife or to

[1] [i.e. the cane press - Analyst]
[2] [i.e. chickens - Analyst] [3] [i.e. the flageolet - Analyst]
[4] [i.e. square shelters - Analyst]